7:Thurston E-5 (no date)1909
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262 the hill-sides. The Todas scornfully deny the use of
[832] aphrodisiacs, but both men and women admit that they take sâlep misri boiled in milk, to make them strong. Sâlep misri is made from the tubers (testicles de chiens) of various species of *Eulophia* and *Habenaria* belonging to the natural order Orchideæ.

252 The indigenous edible plants and pot-herbs include
262 the following:—

(1) *Cnicus Wallichii* (thistle).—The roots and flower-stalks are stripped of their bark, and made into soup or curry.

(2) *Girardinia heterophylla* (Nîlgiri nettle).—The tender leafy shoots of vigorously growing plants are gathered, crushed by beating with a stick to destroy the stinging hairs, and made into soup or curry. The fibre
[824] of this plant, which is cultivated near the mands, is used
[294] for stitching the putkuli, with steel needles purchased in
[178] the bazar in lieu of the more primitive form. In the
[943] preparation of the fibre, the bark is thrown into a pot of boiling water, to which ashes have been added. After a few hours' boiling, the bark is taken out and the fibre extracted.

(3) Tender shoots of bamboos eaten in the form of curry.

(4) *Alternanthera sessilis.*
Stellaria media.
Amarantus spinosus.
Amarantus polygonoides.
} Pot-herbs.

262 The following list of plants, of which the fruits are eaten by the Todas, has been brought together by Mr. K. Rangachari:—

Eugenia Arnottiana.—The dark purple juice of the
[302] fruit of this tree is used by Toda women for painting
[386] beauty spots on their faces.

10: Emeneau L-5 (1935-1937) 1938
AW60 Toda AW60

have had far-reaching social consequences,[1] has been stamped out, and almost the only trace remains in the persons of kum:ɨ-jaff's children by this union, who are still spoken of as his children though legally they belong to the other moiety. kum:ɨjaff, who was a man of great force and influence, was able to go against the long-established custom of the tribe, but as soon as his influence was removed, conservatism prevailed.

One Toda interest of high rating is the catching of buffaloes at funerals. The men who are to catch the buffaloes line up at a spot which is fixed for each funeral-place and at a given signal all drop their garments and sprint for the swamp where the buffaloes have been stationed. Great honor attaches to the man who wins in this race and reaches the buffaloes first, and honor also goes to those who handle the buffaloes most skilfully when they are caught and being brought to the spot where they are to be killed. Women are inclined to grant sexual favors more often and more readily to young men who are known for their prowess in this matter. Even old men who can no longer compete with the young ones in running demand an opportunity to catch buffaloes. Arrangements are usually made to give them their chance. Certain buffaloes are assigned to certain old men, who then take their seats near these buffaloes and catch them while the young men are running for and catching the others. Quarrels frequently arise on this account, since the young men grudge the

[1] While it is futile to speculate on what might have been, yet it is interesting to trace in a mechanical manner the primary results if this innovation had been carried through so that it became the only allowable type of marriage, no other change taking place and all the present rules of paternity and of residence remaining in force. Organization would have been as follows. The tribe would consist of two exogamous moieties. A man would be legally the son, not of his mother's husband, but of her male cross-cousin within her own moiety, since at present cross-cousin marriage is the preferred type for a woman's first marriage. Since a woman of the tɔuɨj moiety may not live at, or even enter, a village of the tɔ:rθaʂ moiety and no woman has any ceremonial function in connexion with the buffaloes and the dairy cult, the present villages of the tɔ:rθaʂ moiety would be abandoned as dwelling places but would be ceremonially and economically important as the places where the dairy operations and rituals of certain herds were carried on. Ownership in these herds as well as in the herds of the most sacred grade of dairies, the t:- dairies, which now belong to the tɔ:rθaʂ moiety, would descend to a man of this moiety from his mother's male cross-cousin within her moiety. All of which is complicated, but not impossible.

13: Peter E-5 (1939, 1949) 1963 AW60 Toda AW60

[Melgarsh Village]

being with the buffaloes and are usually put in charge of the grazing of the herd. He too is reputed to be "good" with the animals. 159 621

(25) Närshmali: A lively and comely young woman, who keeps her household very tidy. She is always washing herself or doing her hair, in full view of everybody, which she seems to enjoy. She pours water over herself from a pot with her undergarment on, tightly tied under her armpits, it is true, but she very often lets it slip when drying herself, with exclamations of consternation, as if it were an accident. She is quite a flirt at Toda gatherings, and I have seen Pilkhlivowutn have to search for her in the bushes of a *shola* and drive her home again with a stick. Her second husband, Porshwutn, a mere boy, is never much at home. I was amused, however, to see him and his elder brother one day when Närshmali had actually really run away from them, complacently attending to the household chores themselves and, they said, just waiting for the *terershti* buffaloes that were their probable due to be paid to them. [832] [837]

(26) Pufvkiaroz: The only son of the notorious Toda Pebob who spent his time carrying off other men's wives, this man had an unhappy childhood. Both his mother and father died when he was very small, and there was nobody really left to look after him. It is said that surviving members of his father's family wanted to drown him as a useless mouth, and that he was saved from this premature death by Miss C. F. Ling of the Church of England's Zenana Mission. She brought him up to be a Christian, but when he came of age he is reported not to have accepted Christianity and to have returned to the Toda religion. He is a weak-chinned, thin man, with a resigned and apathetic look on his face, but recognized by the other Todas as knowing more than they because of his earlier association with the Christian Mission. For this reason, he has been appointed a member of the Collector's Toda Welfare Committee and he does everything that he can to assist his brethren. He also works as a gardener in the Botanical Gardens. [847] [797] [464]

(27) Mutmali: After Nalsirwuf, probably the second best-looking Toda girl. She is an inveterate flirt and has run away from her husband many times with other men. Somehow, however, she always returns after some days, without Pufvkiaroz exerting himself in any way. Last time I saw this happen, he simply carried on with the housekeeping himself, while assuring me that it would not be long before Mutmali came back. This proved to be true, and some five days later she was again at Melgarsh, sulking somewhat, and offering no excuse, but already having taken up the household chores again. [832] [837]